

637m
A GUIDE UNTO SION.

OR

*Certain Positions, concerning a true
visible Church.*

Wherein

The nature of a true Church is so plainly
described, as all men may easily de-
cerne the same from false
assemblies.

*Written by a learned and judicious
divine.*

Jer. 50. 5.

*They shall aske the way to Sion, with their faces
thitherward, saying: come and let us joyne
our selves to the Lord, in a perpetuall
Covenant, that cannot be
forgotten.*

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yeare 1638.

A GUIDE UNTO KNOW

OF

Certain Persons, concerning a true
and faithful Church.

By

The Reverend and Learned
Theologian, as also a very able
and skilful Lawyer, John
Ainslie.

Printed by a London, and Justice



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A GUIDE UNTO SION.

O R

*Certaine Positions, concerning a true
visible Church.*

THis our English word *Church*, through
custome of speech is commonly used
for the *Temple* or place where people
come together for the worship of God;
but they that are any thing exercised in reli-
gion, know, that it also signifieth the *People*,
which gather together for divine service, and
this is the first and proper meaning of the
word *Church*, as it is used to expresse the origi-
nal Scripture termes, *Kahal* & *Ecclesia*.

2. This name *Church*, we Englishmen (which came of the Saxons) have received from the Saxon, German, and Dutch names *Cyric*, *Kirch*, *Kerck*; whereby those nations now, do usually call their *Temples* or meeting-places: but the people which come together in them, they call the *Gemeine*, and the *Gemeinte*, that is to say, the *Communitie*; and we in our first English Bibles called it, the *Congregation*.

a Deut. 5.

22. b Deut.

33. 4. c E-

xod. 16. 1.

Psal. 133.

1. d Math.

16. 18.

AR. 7. 38.

e Lam. 2. 2.

and in the

Greek of

the old

Test. often

Deut. 5.

22. Exod.

16. 3. &c.

f. Luk. 7. 5.

AR. 18. 7.

g Gen. 35.

h Gen. 50.

48. 4. Ezek.

24. 18.

Exod. 12. 6.

3. As all religion is learned out of holy scriptures, so the name and doctrine of the church, is from thence to be deduced; and there the *Church* is called in Hebrew (a) *Kahal* or b *Kehillah*, which signifieth a *Convocation* or *Assemblie* of people, &c (c) *Ghnedah*, that is to say a *Congregation*: in Greek it is named d *Ecclesia*, that is in like manner, a *Convocation*, or people called forth to an assembly, and sometime e *Synagogue*, that is a *Congregation*: which word is also used for the f place wherein the people assembled.

4. The Hebrue word *Kahal* is diversly used; sometimes more generally for a great or universal multitude, as g of nations and h of peoples; sometimes more particularly for an assembly of one nation, as of i the Israelites; sometimes for a part of them, as

(k)

Concerning a true visible Church.

5

(k) the Elders and Governours; or some l of k 1. Chron.
the tribes of Israel a part; or some m of all 13. 1. 2. 4.
the tribes, even n men women and children: 5. and 29.
and indifferently for any assembly, and this 1. 6.
not onely of Gods people, but of p heathens 2. Chron.
also and infidels. 1. 2. 3. 12.
Chron. 20.

5. Likewise the Greek word *Ecclesia* is 4. 5. m 2.
of as large extent and signification; used Chron. 30.
sometime for q the Church generally; some- 10. 13. 25
time for a r particular church or congrega- n Ezra. 10
tion in a citie; sometimes more particularly 1. 0 Gen.
in s a house or familie; sometimes (in the 49. 6. p. E-
Greek version of the old testament) for an zek. 27. 27
assemblie (t) of Governours, or company u and 32.
of Prophets, or congregation x of the people: 22. 38.
and finally for y any assembly lawful or un- 4. 7. Ec.
lawful, of good men or of (z) evil. q Ephe. 5.
23. Ec Heb
12. 23. (r)

6. These words thus general, are in 1. Cor. 1. 2
more special sort both by the scriptures, & f Rom. 16.
by use of speech among all religious people, 5. 1. Cor.
restreyned and appelled to such Assemblies 16. 19. Co
and Congregations as are called and gathe- los. 4. 15. t
red for divine exercises: and so our English 2 Chron. 1.
name of *Church* is attributed peculiarly to 3. Ec. u r.
spiritual or religious assemblies, called Sam. 19.
ecclesiastical, and not to any other assemblies 20. x Psal.
civil or political. 107. 32. y
Ezek. 32. 3
A. 19. 32

7. Of religious or ecclesiastical assemblies 39. 41. z
gene- Psal. 26. 5.

Certaine Positions

generally considered, there any many sorts in the world; all disallowed of God, save one sort onely which he acknowledgeth to be his, & hath separated to him self from all the rest.

8. The many false sorts, may be reduced unto fower; 1. The assemblies of *Pagans* or *heathen people*, which professe some God, Gods, or Goddesses, whom they do worship, ignorantly, having *a* changed the truth of God into a lie, and so serving creatures, not (indeed) the creator, which is blessed for ever, Amen. 2 The assemblies of *Iewes*, who professe the true God (after a sort) and allow the writings of Moses and the Prophets, but abhorre Christ Iesus our Saviour, and reject the new Testament: 3 The assemblies of *Mahometists*, as Persians, Turks, Moores, &c. Which professe also after their manner, that *b* one true God of whom Moses and the Prophets wrote, and acknowledge *c* Christ to be a Prophet sent of God, yea and the breath or Spirit of God, yet beleeve they not that he is *d* God, or the *e* sonne of God, or Saviour of the world, but follow the lies and fabels of their false Prophet *Mahomet*. 4. Finally the church or assemblies of *false Christians*, which professe God

*a Rom. 1.
25.*

*b Alkoran
c Azor 4.
Azor 2. &
4. & 11.
d Azor 12.
Ec.
e Azor 19.
20.*

Concerning a true visible Church.

God and his sonne Christ, into whose name they are baptised; but by their works doe deny him, and by their errors & heresies, doe overthrow the truth of religion.

9. The first three sorts, *Pagans, Jewes,* and *Mahometists*, because of their so open and manifest denyall of Christ and salvation by him; are generally of Christians reputed as *no Churches*; the latter are reputed *no true* but *false Churches*, and so also do they esteem of true Christians, and one of another. Hereupon is continual controversie between true and false Christians, which is the true Church, and how it may be knowne.

10. To help the weak and doubtfull in this case, I will so truly and plainly as by the grace of God I can, describe the true Church, which in holy Scriptures is called the *Congregation and Church of God*, consisting of godly & holy people named *Saints*; opposed to the wicked or *(h) malignant churches*, the *Synagogues of Satan*.

11. The true Church is a People called of God by / the Gospel, *m* from the world, unto the *n* Communion or fellowship of his Son Iesus Christ, in whom they are *o* coupled and built together, to be the habitation

f Nebem.
13.1.1 Tim
3.5.14.
g 1. Cor. I.
2. Psal. 89
5. & 149. 1
(h) Psal. 26
5. 1 Rev 2
k 1 Pet. 2. 9
l 2 Thes. 2
14. m Iohn
17. 6. 9. 1
o 15. 19
n 1 Cor. I.
o Ephs. 2.
of 21. 22.

Certaine Positions

of God by the spirit.

- 1 Pet. 2. 9** 12. The Church is said to be a people, p
 nation or generation, because it consisteth of
 many persons, or of a multitude little or
 great; for though a particular Christian is
 called, & of the church; yet no one man is a
 church or congregation.
Rom 9. 11
12. 24. 13. It is a people called; q because every
 concubine or assemblie is not a true Church;
Song. 1. 3. none of themselves can come unto this e-
Iob 6. 44 state, unlesse they be called or drawen
(f) 2 Tim. thereunto: and they are sayd to be called of
1. 9. (u) God; because he sonely calleth and draweth
Act. 2. 47. men unto Christ with a holy calling; and
x 2 Chron addeth them (u) to his Church; & no hu-
30. 6. 10. mane power or authoriry is able to doe
12. Rom. it.
8. 30.
x 2 Thes. 2
14. 2 Cor.
5. 19 (b) 14. The Gospel noted to be the meanes
Act. 5. 20. of our calling, he maketh knowen unto his
(c) Iob 20. people outwardly by his (u) word b spoken
31. d Ne- and (c) written, and inwardly by d his holy
hem. 9. 20. spirit; and thus the Church are all e the
1 Cor. 2. 10 taught of God.
12. e Iob. 6
45. 15. The estate out of which the Church
f Iob 15. 19 is called, is sayd to be out of or from the
E. 17. 6. 9 f world; whereby is meant, first Satan the
g Iob. 12. Prince of this world; from whose power they
31. b Act. are (h) turned unto God; Secondly, the wic-
26. 18. ked

Concerning a true visible Church.

9: Joh. 3.

wicked people of the world, called the ^{10.} children of the Devil, from whose communi- ^{k Exo. 34} on and fellowship ^{15. Prop.} & in their religion, and ^{15. 8 Psal.} all other wicked actions, we must be separa- ^{16. 4 Eph.} ted; thirdly the corruption of nature in our ^{5. 11. 2.} selves, the lust of the flesh, the lust of the ^{Cor. 6. 17. 1} eyes, and pride of life, (l) all which are of ^{1 Joh. 2. 16} the world, and which we must ^m hate and ⁿ crucifie, and so turn and become (o) like little ^{m Rom. 7.} children, even o born agayn, that we may see ^{15. Jude.} the kingdome of God. ^{23. n Gal.}

16. The estate wherunto God calleth ^{6. 14. o} his church in this life, is generally ^{q to the} ^{Mat. 18. 3} Communion (or fellowship) of his Son Iesus ^{p Joh. 3. 3} Christ, as being their onely mediator and ^{q 1. Cor. 9} Saviour, the Prophet Priest and King of the Church; which they beleaving and pro- ^{r Dent. 1} fessing, are also made partakers (in a propor- ^{15. 18. t} tion & in their mesure) of these three offices ^{Act 3. 22} with him. ^{26. f Mat.}

17. Iesus Christ is the ^{r Prophet} raised up of God unto his people, to teach them ^{2. 5. & c} all that God commanded him: which also ^{(1) Joh. 13.} he did, both by ^{20. (n)} himselfe, and by the Mini- ^{Col. 2. 3. x} stry of his servants (t) sent of him. And as ^{Mat. 17. 5} (u) all the treasures of wisdome & know- ^{1 Joh. 3. 13} ledge are hid in him, so him the Church ^{& 6. 68.} must ^x heare; for all ^y heavenly wisdome ^{Rev. 5. 1. 5}

and knowledge is to be learned of him; and
 2. *Alt.* 3. every person which shall not hear this Pro-
 23. phet, & shall be destroyed out of the
 people.

17. This Prophetical office of Christ, he
 hath communicated with the church, by
 a *Psa.* 147 giving a to the same his word for their in-
 19. 20. struction and comfort, and (b) grafting the
 7 *sa.* 59. 21 same within them, his spirit also as an (c)
Rom. 15. 4 Anoynting to teach them all things; giving
 b *1am.* 1. d gifts also, or ministers, to open and apply
 21. 8 *1 Job.* the same unto their sowles, likewise power
 2. 20. 27. and freedome by e witnes f profession and
 d *Eph.* 4. g practise, to (h) hold forth that word of
 8. 11. life as lights in the world: therby to i preach
 1. *Cor.* 12. unto others the faith of Christ, to k edify
 28. e *sa.* and build up one an other dayly therein; to
 43. 10. f l provoke unto love and to good works; to
 2 *Cor.* 4. 13 m admonish and n reprehend for evil and
 g *Mat.* 28 iniquity; to o forgive and p comfort one an-
 30. b *Phil.* other in the bowels of Christ; whose word
 2. 16. i therefore all ought to labour that it may q
 17. 8. 4. dwel plenteously in them; that if any man
 k 1. *Thes.* speak, it may be r as the words of God.

5. 11. l 19. Iesus the Son of God, is also the
Heb. 10. great highpriest or Sacrificer of the Church;
 24. m *Rom.*

by
 15. 14. n *Levit.* 19. 17. o *Luk.* 17. 3. p 1. *Thes.* 4. 18.
 q *Col.* 3. 16. r 1. *Pet.* 4. 11. f *Heb.* 4. 14. 20. *Rom.* 5. 19.

Concerning a true visible Church. 11

by whole obedience, and sacrifice or oblation of *z* his owne body and blood, the *z* *Heb. 10.* church is clesed (*u*) from all syn, and *x* re- *5. 10.* conciled to God; by whole intercession the *u* *1 Ioh. 1. 7* church, with the holy actions and oblations *x* (*Rom. 5.* of the same, are *y* accepted of God, and made *10. 7* *Heb.* heires of blessing. *7. 25. and*

20. And this his Priestly office, is so im- *9. 24. and* parted to his church, as they have not onely *13. 15* *Rev.* interest in his *z* death and suffrings wherby *8. 3. 4.* they are reconciled to God, but also are *7* *Isa. 53.* themselves made *a* *a holy priesthood*, to offer *5. Rom. 5.* up spiriutal sacrifices acceptable to God by *8. 10. a 1.* him: giving up (*b*) their own bodies a living *Pet. 2. 3. b* sacrifice; *c* mortifying their members which *Rom. 12. 1* are on earth, and *d* crucifying the flesh with *c* *Col. 3. 5.* th'affections and lusts; offering up *e* contrite *d* *Gal. 5. 24* &c broke harts, with *f* sacrifices of confession *e* *Psal. 51.* to his name; and praying not onely every *17. f* *Heb.* man for himsele, but *g* one for another, (*h*) *13. 15. g* doing and distributing to the necessities of *Ephe. 6. 18* the Saints; *i* suffering affliction for the Gos- *b* *Heb. 13.* pel; and finally, if they be called thereunto, *16. 12* *Tim* powring out their sowles unto *k* death for *2. 3. 9. k* the truthe sake. *Heb. 12. 4*

21. The Lord Iesus Christ, is also the *1* *2 Tim. 4. 6* governour and *m* king over Sion Gods holy *1* *Mat. 2. 6* mount, and sitteth at his Fathers right hand *m* *Iohn. 12* and *15.*

1 Cor. 15. and *n* reigneth til all his enemies be made
 25. *o* 7 *a*. his footstool, being (*o*) a King judge, and law-
 33. 22. giver to his people, *p* commanding & ruling
 p Mar. 28 them by his word and spirit, *q* judging them
 20. *q* Psal. in justice and equiry, preserving and defen-
 72. 7 Iohn. ding them by his almighty power, *r* from all
 10. 28. & their enemies.

16. 33. 22. And this his kingly office he so com-
 Rev 19. 11. municateth with his church, as they are by
 him preserved and defended from all ad-
 21. *a* Rom. versarie power; freed from the dominion
 6. 14. *b* *a* of syn, and tyranny of (*b*) Satan; from sub-
 1. Iob 5. 18 jection to (*c*) the world, and servitude *d*
 Rom. 16. unto men: and restored to the joyfull libertie
 10. c 1 Iob. of the children of God, *e* the world and all
 5. 4. *d* things in it made theirs: that howsoever they
 1. Cor. 7. have still to combat *f* with the Divil, to *g*
 23. c 1 Cor. wrastle against principalities and powers; to
 3. 22. *f* suffer *h* hatred and affliction of the world;
 1 Pet. 5. 8. 9 and to warre with the fleshly lusts: *i* which
 g Ephe. 6. fight against the sowl: yet neyther *k* death,
 12. *h* Iob. nor life, nor Angels, nor principalities, nor
 15. 19. & powers, nor things present, nor things to
 16. 32. *i* come, nor heighth nor depth, nor any other
 1. Pet. 2. 11. creature, shall be able to separate them from
 k Rom. 8. the love of God which is in Christ Iesus our
 38. 39. *l* Lord; who hath *l* made them Kings & priests
 Rev. 1. 6. unto God even his Father, and they shall *m*
 m Rev. 2. 10 reigne

Concerning a true visible Church. 23

reigne on the earth; till having served here their tyme, they come to (n) reign with him in glory, in the heavens for ever.

23. Vnto the participation of these promises and heavenly graces, are o all people provoked by the Gospell preached; and such as obey the calling of God, and come unto Christ, are united to him their head & mediator, from whom proceedeth the *Iustification* & *sanctification* of the church.

24. *Iustification* is the partaking of Christs p justice or righteousness, in his fulfilling & obeying q the law of God, and discharging r all our debts and trespasses by his death; so freeing us s from the curse, and setting us in full favour t with God and under his blessing: which righteousness of Christs, is u fully made ours, & imputed to us x by faith for our justification.

25. *Sanctification* is the partaking of Christs holynes, by being y grafted with him to the similitude of his death and resurrection; whereby the corruption of nature or (z) old man in us, becommeth crucified & (a) buried with him, and the (b) new man or image of God is put on and renewed dayly in a holy conversation.

26. Hitherto of the Churches union and com-

n; 2 Tim. 2

12. Ioh. 17

24. 1 Theſ.

4. 17. o

Mat. 28.

19. Rom.

16. 26. p

Phil. 3. 9.

q Rom. 5.

19. r Ioh.

1. 7. s Gal.

3. 13. t

Rom. 5. 10

u Gal. 3. 9

14. x Rom.

3. 25. 30.

o 4. 24.

25. y Rom.

6. 5. z

verse. 6

aners. 4.

b Ephe. 4.

22. 24.

Col. 3. 10.

- communion with Christ her head: now fol
 loweth the union of the churches members
 one with another: which is their *c* coupling
 together as one body by the communion of
 one & the same *d* spirit, faith, & love.
27. The union of the members one with
 another is to be considered generally of
 totally; and particularly. Generally as the
 church is called *universall* or *catholik*, com-
 prehending the *a* whol family of God in
 heaven and in earth; and the *b* fraternity or
 brotherhood of all Christians which are in
 the world; in whom there is but *c* one faith
 in *d* one and the same God by that one Lord
 Jesus Christ; through one Spirit. Thus
 have they all one *Father* which is God, one
mother, Ierusalem which is above; and by the
 mediation of Christ are all made *f* one, bap-
 tized by one spirit into *g* one body, and all
 made to drink into one spirit.
28. More particularly, they that are cal-
 led of God, and members of the Church
 universal, are united and gathered into ma-
 ny *g* churches or congregation, in *h* several
 cities & countries: every of which churches
 being *i* joyned together in the profession &
 practise of the Gospell of Christ, have his
 power and *i* presence with them; and is

Concerning a true visible Church. 15

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convene or come together in one, for the worship of God, & performance of publick duties.

1 Cor. 1.
20. 33. &
4. 5.

29. Whatsoever promise or blessing of God, is bestowed on the church on earth generally considered; the same may be apprehended and enjoyed by every particular Church, (though not in like measure by all:) as the 9 promises generall, and examples particular of the Church in Corinth, and others mentioned in the Scripture, do confirme.

9 Exod. 20.
24. Mat.
18. 20.
7. 4. 5. 7

30. The Testament of Christ sheweth us no Provinciall Nationall, Emperial, or other like Church, having several meetings or assemblies, and speciall Pastors over the same: neither, since the Apostles, Prophets and Evangelists were taken from this world, are there any other lawfull Bishops or church-governours, then Bishops or Overseers of the particular churches; neither ever was there other lawfull Head, Lord, or Lords spiritual, of the church, then Jesus Christ alone.

1. Cor. 3.
22. 23. &
1. 7. 30.
Ge. Rev.
2. and 3.
1. Act. 20.
17. 28.
Phil. 1. 1.
1. Pet. 5. 1. 2.
Col. 1. 18.
1. Cor. 8. 6.
and 12. 5.

31. Unto the Church are to be admitted, all unto whom the covenant and promise of God doth apperteyn; and they are so many as the Lord our God shall call; and all those

Act. 2.
those 39.

b Rom. 10 those are called (in the judgement of man,) *17. Eph. 1* which having *b* heard the word of God, do
13. c Act. professe *c* repentance from dead works and
2. 38. 41. faith in God, by Iesus Christ the alone Sa-
6. 8. 37. d viour of the world, and promise (*d*) obedience
Exod. 19. to the word, through the holy Ghost the sancti-
5. 8. fier of the elect. Such of (*e*) all sorts and
2. Chron. estates of people in the world, are with their
34. 31. f feed to be received into, and nourished in
Luk. 1. 17. the church; their ignorance being holpen by
Iob. 2. 26. g instruction, their weaknes (*h*) born by leni-
Rom. 1. 5. ty, their faults corrected; with love and
Mt. 5. 40 meeknes; and their feeble consciences *k* com-
Gal. 3. 28 fortified with the promise of God.
f Gen. 17. 32. Out of the Church are / all such to be
7. 1. Cor. 7 kept, as are profane, wordly and wicked, un-
14. g Golo. till they be called of God unto repentance
1. 28. 6. 3 and faith in his promise; for every Church
16. b Rom. rightlie constituted, must consist of *faithful*
15. 1. 6. c. and *holy* persons. Our reasons are these.
n Gal. 6. 1. 1. The Scriptures *m* every where so teach
Levit. 19. 2. All wicked men are forbidden expresse-
17. k Tob. ly by the word of God, from meddling with
5. 14. his covenant, or ordinances. 3. they have no
Mat. 3. 7 Christ for their head (*o*) and therefore cannot
2. Cor. 6. be
14. 6. c. 27. 6. 22. 15. *Isa. 35. 8. 9. Zach. 14. 21. m*
Rev. 21. Mat. 18. 17. 1. Cor. 5. 5. 11. 12. Tu. 3. 10.
Num. 15. 30. 31. n Iohoa. 17. 20. 6. c. 1. Cor. 14. 36.

Concerning a true visible Church. 17

be of his bodie. 4, The godly and wicked are contraries, guided and let by different causes: now two contraries are not capable of one and the same forme. 5. Only faithfull men worship God aright, please him, are accepted of him, and have right to the *covenant of grace and seales thereof.* Gal. 5. 17

The ordinarie officers, perpetuallie belonging to all true Churches. Are *Pastors Teachers Elders Deacons and Helpers*

The election and ordination of them must be made by the free chose of the congregation of which they are members, and wherein they are to administer. And this is cleare. 1. Because the *Apostles* who only taught Christs commandements. so established the primitive churches. 2. The people amongst whome they have been con- versant can best iudge of their fitness both in respect of their persons and families. 3. It furthereth much the diligence and faithfulness of the minister, that they whose minister he is have freely chosen him, as unto whome under Christ they commit the most pretious treasure of their soule: as also it bindes the people to greater love and conscience of obedience of him and his ministry whome themselves have made choice of. 4. The

Church beeing a most free corporation, spirituall under Christ the Lord, is in all reason and equity to chuse her ministers and servants under him, unto whome also, she is to giue wages for their service and labour.

a 1 Tim.

3. 1.

b 2 Tim.

2, 15.

c Tit. 1, 9.

d 2 Tim.

4, 2, Tit.

1, 7, 8.

e Numb.

12, 3, 4.

Esa. 50, 4.

5, 6, Ier. 3,

15, Eze.

34, 18.

1 Tim 5.

21, Ps. 23.

Leuit. 10,

10.

g Iob. 10,

11, 12.

Song. 2, 15

34. The *Pastor* must be apt to teach, (*a*) no young scholer, able to divide the word a right; *b* he must be a man that loveth goodnes; *c* he must be wise righteous, holy, temperate; he must be of life unreprouable, as God steward; *d* he must be generally wel reported of and one that ruleth his owne house hould under obedience with all honestie, he must be modest & humble, meeke, gentle, & loving: he must be a man of great patience, compassion, labour, and diligence: feed the sheep of Christ in green and wholesome pastures of the word: pray for them, seale up to them the promises of God by the Sacraments: He must alwayes be carefull and watchfull over the Flock of Christ, defend it from ravenous beasts, *g* and the wolfe, and take the little Foxes: discern mens diseases, and apply the word according to every disease, and every time and occurrent: And these things he must doe with all willingnes and chearfulness, not holding his office in respect of persons,

Concerning a true visible Church. 19

sons, but doing his duty to every soule, as he will answer before the chiefe Shepheard, &c.

35. The *Doctor* * or *Teacher* must be a man apt to teach, mighty in the Scriptures, able to convince the gainsayers: He must be of life unreprouable, one that can governe his owne househould, he must be of manners sober, temperate, modest, gentle, and loving: Hee must take diligent heed to keepe the Church from errours: preserve knowledge, build upon the rock (which is Iesus Christ) gould, silver, and pretious stones, that his worke may endure the triall of the fire, and by the light of the same fire, reveale the timber, hay, and stubble of *false Teachers*: And further, hee must deliver his doctrine pure, sound, & plaine, nor with curiosity or affection, but so that it may edifie the most simple, approving it to every mans conscience, that the Church may increase with the increasing of God, and grow up unto him which is the head Christ Iesus.

36. That this is an *Office* different from that of the *Pastor*, is manifest by these reasons. 1. The *Apostle* doth so distinguish them one from another. *Rom.* 12, 7, 8. *Ephes.* 4, 11. 2. Their gifts appeare to be divers,

* 1 Tim.
3. chap.
Tit. 1, cha.
2 Tim. 2,
15. 1 Cor.
1, 17, and
2, 4. 1 Cor.
3, 11, 12,
Mal. 2, 6,
Ephes. 2,
20. Heb 6
1. 1 Cor.
1, 17.
1 Tim. 4,
16, and 6,
20.

1 Cor. 12, 8. 3. The *Pastor* is commaunded to take one course in Teaching, the *Doctōr* another, *Rom.* 12, 7, 8. 4. This distinguishing of them makes more for the building of the Church, then to unite and make them one.

37. The third Officers, † are *Governours*, or *Ruling Elders*; These men must be of life likewise unreprouable, sober, gentle, loving, temperate: Governing their owne Families orderly: they must bee men of wisdome, knowledge, and sound judgement, able to discerne betweene cause and cause, betweene plea and plea, and accordingly to prevent and redresse evils. Their especiall care must be to see the Ordinances of God truly taught and practised, as well by the officers in doing their duties uprightly, as to see the people obey willingly & readily: It is their dutie to see the congregation holily and quietly ordered, and no way disturbed by the contentious and disobedient, froward and obstinate: Not taking away the liberty of the least, but uphoulding the right of all, wisely judging of times and circumstances. They must be readie assistants to the *Pastor* and *Teacher*, helping to beare their

† 1 Tim. 3

3. chap.

Num. 12.

24. 25.

2 Chro. 10

8. Act. 15.

Numb 11

16, Deu 1

11, and

18. Exo.

39. 42

1 Tim. 3,

15. Gal. 2.

45. Colos.

4. 16, 17

Rom 12, 8

1 Cor. 11.

16. 3. 14

33.

Act 20.

1 Pet. 5. 1

Heb 5. 4

their burden, but not intruding into their office.

38. It is necessarie that these Officers bee perpetuallie resident upon their charge.

For 1. a Minister is a Shepheard, and his charge a Flock; now a shepheard hath a flock to feed it continually. 2. Where-soever God placeth a man, there is daylie need of his labour and care. 3. The people are in daunger of harme if they be not watched over day and night. 4. The Church requireth an Officers residencie with her, as a dutie of him. 5. If they doe otherwise, they cannot give their people a good example, neither will there be love & familiarity betweene them.

39. *Deacons* * must be men of honest report, indued with the Holy Ghost, they must be grave, temperate, not given to excesse, nor to filthy lucre: Faithfully ought they to gather and collect by the Ordinance of the Church, the goods and benevolence of the faithfull, and by the same direction diligently and trustily to distribute them according to the necessitie of the Saints. Further, they must inquire and consider of the portion and the wantes both of the Officers and other poore, and accordingly relate to

* *Act. 6, 3.*

1 Tim. 3,

8, 9.

Rom. 12, 8

the Church that provision may be made.

40. That the *Deacons* Office is not to meddle with the Word and Sacraments, but onely to collect the benevolence of the faithfull, and faithfully to distribute the same: is cleare by these reasons. 1. It is an *Apostolicall institution*, that these should attend upon the provision for the poore, *Act. 6, 4*. 2. The Scripture maketh it an ordinarie and distinct Office from others in the Church, and not to be mingled with any other, *Rom. 12, 8*. 3. No man can in any tollerable meature discharge the Office of a Minister and a Deacon also, *Act. 6, 2*. 4. The Ministeries of the Word are perfect without it.

41. This Office was instituted, 1. That the faithfull might bee the more free from feare, and follow their owne callings diligently. 2. That the Church might be the more enriched with Heavenly and Spirituall blessings, for she receives grace and gifts, for the discharge of each calling. 3. To stirre men up to helpe the poore the more willingly, considering that the Lord hath appointed a speciall office for that purpose. 4. That there should bee no complaints, but that all the poore might be

com-

comforted against their povertie & wants. Lastlie, to shew that as God hath created soule and body, so hee takes care for both.

42. The Widowes (a) or Deaconesses must be Women of 60. yeares of age at the least. For avoyding of inconveniences: they must be well reported of for good workes, such as have nourished their Children, such as have beene harberous to strangers, diligent and serviceable to the Saints, compassionate and helpfull to them in adversitie, given to every good worke, continuing in supplications and prayer day and night: They must minister to the sicke, lame, weary and defeated such helpfull comforts as they need, by watching, tending and helping them.

a 1 Tim. 5
9. 10.
Rom. 12. 8

Further, they must shew good example to the young women, in sober, modest, and godly conversation, avoyding idlenes, vaine talke, and light behaviour.

43. These are the necessarie and onely ordinarie functions,* and offices, which our Saviour hath ordained in his Church, unto the due administration whereof, he hath promised his blessing to the end of the world. And these are perpetuall and to continue

* 1 Cor. 12. 8. 9.
Rom. 12. 8.
Ephes. 4. 8, 11, 12, 13.

for ever, and beside these it is unlawfull for men (following the deviles of their owne braine) to institute or ordaine any in the Churches of God.

a Luk 9. 44. These offices though they be divers & severall, yet are they not severed, least there should be a division in the body: (a) but they are as members of the body, having the same care one of another, joyntly dooing their severall duties to the service of the saints: neither can any of these offices bee wanting without greivous lamenes and apparent deformitie of the body, yea violent iniury to the head Christ Iesus.

1 Cor. 12. 12. 25, 28
Job. 13. 12
17.
1 Cor. 12.
12. 25, 28
Ephes. 4.
11. 12.
13. 16.

45. As every Christian Congregation hath power and commandement to elect & ordaine their owne Ministers according to the rule in Gods word prescribed: So right and power to practice all other ordinances of the Lord, & namely to (b) cut of any member from the body: provided, that holy order of proceeding bee kept, which Christ in his will and Testament hath left us.

b Mat. 18. 17. 18.
1 Cor. 5.
4. 5.
2 Thes. 3.
5. with
Levit. 24.
4. 15. 16
23.

46. The rule of Christ for excommunication is thus: If the fault be private, holy and loving admonition and reproof is to be vsed, with an inward desire and earnest care to winne their brother: But if hee will not heare,

heare, yet to take two or three other brethrē with him, whome he knoweth most meet for that purpose, that by the mouth of two or three witnesses, every word may be confirmed: And if he refuse to heare them, then to declare the matter to the church, which ought severally and sharply to reprobend, gravely to admonish, and lovingly to perswade the partie offending: shewing him the heynousnes of his offence, and the danger of his obstinacie, and the fearfull judgments of the Lord. *Lev. 19. 17. 18. Mat. 18. 15. Deut. 19. 15. Mat. 18. 16.*

47. All this notwithstanding the Church is not to hold him as an enemy, but to admonish him and pray for him as a Brother; proving if at any time the Lord will give him repentance. For this power is not given them to the destruction of any, but to the edification of all. *2. Thes. 3. 15. 2. Cor. 10. 8. & 13. 10.*

48. If this preveale not to draw him to repentance, then are they in the Name and power of the Lord IESVS with the whole Congregation, reverently in prayer to proceed to excommunication, that is unto the casting him out of their congregation and fellowship, covenant and protection of the
B S Lord,

Lord, for his disobedience & obstinacie, and committing him to Sathan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus, if such be his good wil and pleasure, *Mat. 18. 17. 1 Cor. 5. 11.*

49. If the offence be publike, the partie is publicly to be reprov'd, and admonished: if he then repent not, to proceed to excommunication, as aforesaid. *1. Tim. 5, 20. Gal. 2. 14. Ios. 7. 19. 2 Cor. 7. 9.*

Mat. 18. 17. 1. Cor. 11. 50. Further they are to warn the whole congregation and all other beleev'ers to hold him as a Heathen and Publican, and to withdraw themselves from him, from all spirituall communion, and civil familiaritie, so farre as may be without the violation of any naturall or civil bond.

Mat. 18. 6. 1. Cor. 5. Hag. 2. 13. 51. That obstinate sinners after due conviction and patience, must be censured appeareth 1. By the commandement of Christ & practice of the Apostolicall churches. 2. That the worship & service of God may be kept & preserved from pollution, contempt and prophanation. 3. That the sinner may see his fault, be humbled for it, and so saved in the day of the Lord. 4. That the honour and good name of the church may be preserved

served, the which would be lost *e* if vile persons were suffered therein. 5. To prevent the infection *f* of others. 6. That by the zeale, *e* and holynes of the church, they without *g* may be gained to the Gospell. 7. To glorifie Gods great name which is much impeached *h* by the unholy walking of those which professe his truth. 8. That others may feare, *i* for if this course be omitted, it may be a meanes to embolden many to doe the like. *e* Rev. 2. 14. 15. *f* Heb. 12. 15. *g* Mat. 5. 16. *h* Eze. 36. 20, 23. *i* Deut. 17. 12, 13.

52. The repentance of the partie must be proportionable to the offence, viz. If the offence be publique, publique: If private, private: Humbled, submissive, sorrowfull, unfained, giving glorie to the Lord. Lev. 19, 17, 18. Pro. 10. 12. Rom. 12. 19, and 13, 10, and 14. 1.

53. There must great care bee had of admonitions, that they be not captious or curious, finding fault where none is; neither yet in bitterness or reproach: For that were to destroy and not to save our brother: But they must be carefully done, with prayer going before, they must bee seasoned with truth, gravitie, love and peace. Mat. 18, 15. and 26, 8. Gal. 6, 1, 2. 2 Tim. 2, 24. Mark. 9, 50. Ephes. 4, 29, Iam. 5, 15, 19, 20.

More

42.46.47. 54. More over, the Scripture shewes us, that
 & cap. 4. 16.17.18 discreet, faithfull and men able to speake
 Act. 8. 4. unto edification exhortation and comfort,
 & cap. 11. (though not yet in office of ministry) may
 19.20.21 open & apply the Scriptures in the church,
 & cap. 13. for. 1. In the Iewish Church *a* men out
 14.15. of office had liberty either in the Temple or
 & cap. 18. Synagogue, publicly to use their gifts.
 24.25. 2. In the time of the Apostles *b* and primi-
 b Act. 19. 18.24. & tive churches men so preached, and the Lord
 cap. 18. himsef approved it, and that without any
 24.25. exception or prohibition to the contrarie
 c Luk. 9. 3. Christ commanded *c* this thing: and so
 1. & cap. did his Apostles afterward. 4. The prohi-
 10.1. d biting of woemen *e* (not extraordinarie in-
 d Rom. 12. spired) to speak in the Church: clearly im-
 9.1. Per. 4 ports a liberty therein giuen unto men their
 10.11. husbands and others. 5. Otherwise it would
 1 Cor. 14. follow, either that the people should be un-
 34.35. taught *f*. Or that now (after the generall
 e 1 Timot. apostasy of Anti-christ) *g* there might be
 2.11.12. lawfull Pastors and ministers had, before
 1 Cor. 14. there were a church to chuse them, or a flock
 34.35. for the to watch over; or that unlawfull mi-
 f Pro. 29.18 nisteries *b* might be reueynd & executed, for
 Rom. 10. bringing men to the knowledge & obedien-
 17.1. Cor. ce of the Gospell: all which are against the
 1.17. Rom word of God. Lastly much good comes
 14.6.7.8 b Pro. 9.3. 2 King. 23.5. 1er. 51.26. Zach. 13.4. Act. 14.13. by
 2 Thes. 2. Exr. 2. 61.63.

Concerning a true visible Church. 29

by this meanes, as. 1. the glory of God, in the manifestation of his manifold graces *1 Pet. 4.*
2. That the gifts in men be not quenched. *10. 1 1.*
3. For the fitting and trying of men for the ministry. *1 Thes. k*
4. For the preserving pure of the Doctrine of the Church; which is more in danger, if some one or two alone only be heard and speake. *5. 19.*
5. For debating and satisfying of doubts if any arise. *14. 35.*
6. For the edifying of the Church and conversion of others.

55. As Christ (our Heavenlie Prophet) hath set forth unto us in the *New Testament* the manner and forme of the gathering and Constitution of the visible Church: So hee requires everie faithfull Christian, to make himselfe a member of some particular Congregation, and there to present their bodies and soules, and to bring the gifts which God hath given them. Our reasons are these: *and 28.*

1. Otherwise they are not to be admitted unto the Holy Sacraments, (a) the seales of Gods Covenant: For these ought not to be administred unto any, except they be added unto some visible Church: unto which the publick ordinances and ministry doth appertain. *13. 1 Tim.*
2. Because of the presence of God & Christ: If we will come to God, we

must

c Psal. 119

6. Luk. 15

d Iud. 20.

Rom. 1. 12

1 Cor. 11.

27.

e 1. Ihes. 5.

14. Heb. 3

12, 13. &

10. 24. 25

f Psal. 133

3. Esa. 60.

15. Deut.

4. 12, 13

a 1 Cor.

14 ult.

b AE. 19.

18. Rom.

15. 9. 10.

Psal. 18.

49.

must come to that place where his presence is in a speciall manner, and where he is to be found, of all such as seeke him with their whole heart. 3. c How else have we ref-

pect to all the Commaundements. 4. That

the Saints may mutually edifie each other,

d and this followes upon their joyning toge-

ther in the fellowship of the Gospell. 5. To

consider e, or observe our Brethren as wee

ought, watch over them, and seeke to re-

duce them unto a streight walking when

they goe astray. 6. Because of Gods Cove-

nant f and promise: For those which are

in the Church, are directly (as it were)

joyned to his blessings and graces, the

which are powred forth there abundantly.

56. Such as joyne themselves unto true vi-

sible Churches ought first to goe unto the (a)

Elders, that by them their cause may be pro-

pounded to the whole Congreg: afterward

they are to come into the publick assem-

blie, and there make confession b of their

faith openly, and promise to walke in the

obedience of Christ: and thus beeing found

worthy, by the consent of the whole Church

they are joyfully to be received into the ho-

ly communion of Saints.

57. As every established Church, hath power and liberty to chuse their owne spirituall and Ecclesiasticall Officers: So, be it observed, that these Officers are tyed unto that only Congregation * of which they are * *Act.* members, and by which they were elected 20, 28. into office, and ought not to beare any Ecclesiasticall Office in another, neither can they 1 *Cor.* 7, 17. administer the holy things of God, as Officers and by vertue of a ministeriall calling any where, but in their owne Congregation; No. More then a *Major* or *Bayliffe* can execute civill justice out of the limitts and bounds of their owne priviledged Corporation.

58. It is sure, that Christ Jesus hath not subjected any Church or congregation, of his, to any other superior Ecclesiasticall jurisdiction, then unto that which is within *Gal.* 5. 1. it selfe: also that if a whole Church or con- *Mat.* 3. 2. gregation shall erre in any matter of faith *Eph.* 2. 19 or religion, noe other Church, or Church- *1 Cor.* 12. officers, have (by any warrant from the word 20. of God) power to censure, punish or controule the same, but are only to advise them: and so to leave their soules to the immediate judgement of Christ.

58. It is the dutie of every Christian congregation to be carefull, that no infant be ad.

38.39. admitted unto Baptisme a whose parents
 & 16.15. (one at least) are not members of some per-
 33. Mat. ticular Church. For: 1. If they doe(b), by
 28.19.20 this meanes Gods name is taken in vaine
 Gen.17.7 2. The holy Sacrament prophaned. d 3. The
 8.12. Church of God de filed: d. 4. The minister
 Ecolof.2.12 a covenant breaker. e 5. There is no precept
 13. Rom. nor example in the Scripture for it. 6. Such
 9.41. Cor. a practice hindereth many parents from em-
 7.14. b braceing the way and order of the Gospel,
 Ex.20. c and causeth them to live and die libertines.
 Mal.1.7 7. It induceth ignorant people to conceive
 12. Heb. such an absolute necessity of Baptisme, as
 10.29. that men cannot be saved without it.
 Hag.2. 58. All Christians are bound to practice
 14.15. Gods ordinances for his visible Church un-
 Ezech.44 der the Gospell although the Magistrate,
 7. e Mal. * allow not thereof, yea forbid them upon
 2.8. pean of death: For as the opprobation of
 * Aet.4. men and Angels; makes not the wayes of
 19.20. God, and workes of religion never a whit
 Danil.6. the more lawfull, but onely, the more free
 9.10. from bodily danger: so neither can their
 Mat.10. disallowance make unlawfull such duties of
 28. Rev. religion as the word of God, approveth, nor
 2.3. Cap. can they give dispensation to any person, to
 for beare the practice thereof. There is more

of this subject shortly to be Publyshed.



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